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AN AGE IN BETWEEN

[The opening address at the Second Annual Student Conference in the Federated Theological Schools held late in April was given by Professor Bernard E. Meland. This address was enthusiastically received by the students and was the subject of much discussion. Professor Meland has revised the original paper and has given here a much briefer although summary statement of the original.—EDITOR.]

ONE glaring fact which stares out from the events of recent years is that man himself has become a casualty. And this affects every other aspect of the situation, aggravating the present crisis. For one thing, the human psyche has been shaken to its core by the actual brutalities of man to man which have occurred in the civilized West within the memory of the youngest among us today. The dead have been buried. The chambers of horror have been emptied, possibly obliterated, many of them; yet the scars of these inhumanities will not be obliterated so long as men dream dreams and the haunting memories pall upon the unadjusted millions clinging to survival. This is an echo out of our recent past that will not be readily stilled. In these perverse acts of twentieth-century torture, or of necessary measures of defense, however we justify them, the incredible depravity of man became an empirical fact: not in one gang that had run amuck but in the tolerance of evil among a whole people.

I am not sufficiently informed in a technical way as to what really happens to the human psyche when it is made to confront horror or mass extermination as a vivid fact or when it is exposed to repeated or sustained maltreatment of human dignity. I am aware, however, that what appears as an initial shock, or, as time goes on, a callous response to heinous acts on a mass scale, is not the full import of the effects individually or culturally. There is an inner churning of the physical and psychical ingredients within persons, to use a crude imagery, a release of traumatic memories into the stream of thought, compounded with guilt, remorse, revenge, despair, and defeat. The

degree to which these traumatic experiences of the culture have been assimilated among individuals and groups has varied considerably. And the timing of cultural groups in response to such experiences has likewise varied. Thus the cycles of defeat and despair, the rising and falling moods of hope and renewal, have produced the effect of alternating tides within our structure of experience. However these psychical changes or developments within the structured experience of our Western culture are to be understood and interpreted, I am persuaded that, as a consequence of these last forty years (1914–54) of unrelenting conflict and aggression, mounting in brutality, something so devastating has been occurring at the level of sensibilities and feeling as radically to alter the human psyche in its capacity to apprehend evil or to envisage goodness or simply to make distinctions between them.

What this means to me theologically is that we are a generation that has been thrust back on the most elemental level of spiritual need. The sophistications of good and evil which, in other generations, have yielded remarkable discriminations of taste, judgment, and discernment in liturgy, religious art, doctrine or ethical sensitivity, not to speak of the cultural arts generally, are really not relevant to our age, if in fact they are even available to us. The need that is paramount by reason of this far-reaching psychical dislocation is for forgiveness and judgment, and in this order. The deeps of our nature cry out for release from inescapable guilt, for acceptance as over against the rejection we ourselves impose upon ourselves as human beings.

Yet we are astute enough in our distraught state to resist an easy acceptance. Consciously or unconsciously, we invite judgment, just so long as it proceeds from an impassive righteousness that summons us to have faith in a good not our own. This readiness to be judged by the God of grace is, I am convinced, our nearest approximation to a serious concern with standards in this age. Actually it is our *alternative* to standards. It voices our yearning for quality, for measure, for structure in a psychical situation that is desperately devoid of standards and helpless to initiate them. To be sure, we can theoretically formulate them. But to this modern human psyche these are unreal, or at least external, except as there are sensibilities to contain them as bodily feelings. And these we do not have.

In this respect we are as an age nearer to the early Christian community and to the Reformation than to the age of Nicaea or to the time of the rise of the great cathedrals and universities, or to the early Renaissance, or to the age of the great craftsmen, Sheraton and Hepplewhite, Mozart and Haydn, Goethe and Schiller.

This loss of psychical orientation, with its accumulative cultural character, accented by anxiety, restiveness, indecision, and aggression, is undoubtedly at the base of what we loosely describe as our cultural crisis. Not only is it the source of specific disturbances within the human character affecting every level of participation; but it is the active cause as well of the loss of composure and the dissipation of disciplines in the face of new critical turns in the events of our times.

Next to this debility of nerve and spirit that eats away at our vitals I would cite, as a further symptom of the present crisis, a pervasive frustration of mind. We literally cannot make up our minds on a number of crucial issues affecting the nature of our lives if not our survival.

One of the characteristics of a disturbed psychical state, in its initial stages at least, is oververbalization, an excessive impulse to talk things over, to circle round and round without ability to light in preparation for purposive action. The mind becomes overactive in a futile encounter with purposeless or impotent ideas.

Bergson, in pointing up a distinction between intellect and instinct, wrote:

> Consciousness is the light that plays around the zone of possible action or potential activity which surrounds the action really performed by the living being. It signifies hesitation or choice. Where many possible actions are indicated without there being any real action (as in deliberation that has not come to an end) consciousness is intense. Where the action performed is the only action possible, consciousness is reduced to nothing.

Bergson then makes the point that both intelligence and instinct involve knowledge; the one that is thought and conscious, the other that is acted and unconscious.

Whether or not Bergson has done justice here to the function of intelligence or has overvalued instincts, I shall not now argue. The insight that I would draw from his analysis is that, while instinct, without benefit of conscious deliberation, becomes habitual, closed, and unevaluated action, intellect, confounded by possibilities of choice or by inability to resolve its alternatives, gets caught in its own trap of intense consciousness that can issue only in further activity of the mind, aggravating its indecision. It seems helpless to move toward purposeful activity.

The sanity of the mind depends to a considerable degree upon its ability to issue in decisive action, to feel the tensions of the mind, arising from the possibilities of choice, or from pressing demands, being resolved in instinctual effort. The pathology of the modern mind is due in no small degree to

the mind's inability to fulfil its ideas through consummate action. In one instance after another the designs of our best thoughts have reached a stalemate. And this, in my judgment, has contributed in no small way to the crisis of our time.

Consider, for example, the impasse in thinking toward world order, the uncertainty surrounding the public use of atomic research, the indecision as to how to regard war or peace, the indecisive status of the sciences, and many similar public problems.

The plain truth of the matter is that no one of these issues can be resolved by our time. They remain suspended in the public mind as aggravating issues because, despite their urgent bearing upon our immediate lives, we have neither the facilities nor the support of insight with which to reach decisions or to move toward decisive action.

Without meaning to overdramatize our situation, I would account for this repetition of impasse on one important issue after another by suggesting that we are *an age in between.* This is not the same as being an age in transition. Transition implies movement and direction—going somewhere. Such a process of change has its problems, if for no other reason than that familiar ground and cherished goods are being left behind, while new demands and new perils are being constantly met. Here the pioneer and the devotee of tradition are locked in conflict. But at least the issues are made clear. One remains fixed in the land of Moab, or he looks toward the promised land.

An age in between offers no such clarity of vision or choice. In being in between, it confronts unyielding inclosures which arrest effort even though the impulse to attain persists.

In one instance after another we have been led to a promised land; but each time the command has come to us, as it came to Moses, "I have caused thee to see it with thine eyes, but thou shalt not go over thither." Nor may we force our way into the promised land ahead. That turn of destiny is not yet in our hands to choose or to reject.

Less than a decade ago we were full of talk about world order. The United Nations, in the minds of many, was but a step toward this goal. Our own University faculty, under former Chancellor Hutchins, gave numerous hours to formulating a world constitution. I presume we can say that, like the lawbook, which in the days of King Manassah was hidden in the temple awaiting the appointed hour, that world constitution lies temporarily dormant in some modern temple of the mind. So far as I know, however, it appears only in a previous issue of the *Saturday Review of Literature.*

The growing suspicion of Soviet Russia, the Churchill speech at Fulton, Missouri, rallying the West to a tougher policy toward Communist Russia, the war in Korea, the spread of the Iron Curtain, the declaration of the cold war between communism and the free world, the race for atom and hydrogen bombs, the Indo-China war, the Geneva Conference on Defense of the West —these have been the headlines driving a wedge to create a divided world.

Or, again, the atomic age, we heard it said, was ushered in with the falling of bombs upon Hiroshima and Nagasaki. The chemists and physicists, in a mood of momentary guilt, formed a crusader's band to carry "the good news of damnation" to their countrymen, insisting that atomic energy could be turned to civilian use and thus launch a new age of power infinitely more beneficent than the Age of the Machine. But the atom bomb, incredibly destructive though it was, became but the fuse of the hydrogen bomb. And presumably research goes on.

Yet the overt meaning of atomic energy in our time, it appears, can be only destruction. For the facts, as they bear upon its civilian use, must remain unavailable for public knowledge.

James B. Conant, writing in *Modern Science and Modern Man,* has said:

> We read in the press about the alleged first demonstration of atomic energy for industrial purposes, about future applications of atomic energy for military aircraft on naval vessels; we are told that this or that development is right around the corner. The officials of one nation make claims about the future prospects of industrial atomic power; those of another nation, about hydrogen bombs. The significant, new, and alarming fact is this: in the face of all such statements those who are competent to discuss such matters cannot do so because of security regulations. Those who have scientific ability and access to the technical facts must remain silent. Consequently the public is largely informed through statements by politicians only partially aware of their own distortion of the facts, certainly unconscious of the degree of uncertainty in their predictions. At times half-truths and necessarily ambiguous reports "leak" into newspaper columns: these are some of the methods by which the public is informed of the progress of applied nuclear physics. I can underline what I have been saying by making one bold statement based on twelve years of experience behind the veil of secrecy: It is impossible today or in the foreseeable future to have a frank, rational, searching discussion of the industrial uses of atomic energy. The general public might just as well stop reading anything in the papers about atomic energy or atomic bombs. By the nature of the case it is almost certain to be misleading.

We are an age in between. Once we had split the atom and had produced a chain reaction of nuclear fission, we knew we could not go home again to the liberal era of a simple technological age. But now, while we face a future of unimaginably new proportions, both of ominous and of beneficent import,

we confront a wall of secrecy which of necessity blocks off the view. We are in the atomic age; but as a people we are in no sense moving with it.

In a similar manner we should see, if we had time to consider the implications, that we stand on the brink of war, terrible war, some think our annihilation; yet, despite the vigilance from the fjords of Norway to the Baltic Straits, the strategies for evacuating our cities in case of attack, the persistent watchers of the sky throughout the villages of the land, the preparations for defense that go forward daily, we rest in hope that peace will come—long, unending years of peace.

On the brink of war! At the dawn of lasting peace! Which is it? Which can we move toward? Which must we plan for? To these questions there are no immediate answers.

Our indecisiveness and our inability to act where there is decision follow in some measure from this curious fact to our destiny that we are an age in between.

The theological era of the eighteenth and nineteenth centuries through the early decades of the twentieth century was a time of incomparable vision. Perhaps no period of Christian history, other than the years surrounding the thirteenth century, equaled it in incentive and morale. By way of contrast our age is a narrow pass in the mountain, or a turn in the road, high and precipitous, as we look to the side.

When we think of it, our vehement strictures upon the romanticists or even upon the Scholastics are almost silly in view of these radical differences in perspective. To a considerable degree, we speak from a particular point of vision. We are born to a particular witness by reason of the age we serve. We are, as well, denied a portion of truth because of the obstacles that block our view; just as in former years, we might well say, the nineteenth-century liberal was denied a portion of truth by his unimpeded vision. His view was far too open. It led the eye too easily over precipitous façades, abysses, and rocky paths which, from a long and distant view, seemed but a smooth ascent or perhaps a swift descent. The nineteenth century saw far too much of the sweep of historical development to be perturbed by immediate obstacles. We who live in this age in between, who move through a narrow pass, are far too closely engaged in executing hazardous turns to be attentive to the broad sweep of events. They dealt with time on a scale of a thousand, two thousand, five thousand years hence. We use the familiar phrase, "The time is now!" We give ourselves five years at a time. Where their view of the Kingdom of God opened before them the vast pilgrimage of ethical progress

toward the far-off divine event, our view of the Kingdom startles us with the eschatological warning, "Now is the appointed time!"

Have we rediscovered eschatology because we found that ethics is not enough? Or has the fulness of time come upon us with all its mystery and urgency because we are an age in between, because the vision of the far-country has been blocked from view, perhaps permanently denied to us?

Understand, I am not saying that our sense of finding truth or of being given access to truth is but a reflection of a particular vantage point in history. I am saying that our vantage point affords us a particular insight into truth, into the witness of faith, into the weaving of revelation as it is borne by the historic witness and as it is disclosed in the crises that are given us in this age to live. I am saying, too, that it is our vocation to speak out of this immediate historical witness of faith. It is to be of this hour, as we seek to bring the witness of the revelation in Christ to this hour.

The revelation of God in Christ is not imparted to us from beyond our time in history. Rather, within the situation of critical experiences, of vision or the curtailment of vision, we are stabbed awake to the reality of the witness to the living Christ, to a particular thrust of its meaning and judgment for us. We probably rise to such heights of vision and of sensitivity as we are able to bear. But our responsibility within the Christian ministry is faithfully to bear witness to that disclosure: to the prophetic word of judgment, which comes to us as a call of the Lord out of this immediate history, or to the ministry of grace and hope that can lift the mind and spirit of man beyond his own frailty, beyond the ambiguities of his apprehension and pride. This is the insistent role of our vocation.

BERNARD EUGENE MELAND

NOTES FROM THE DEAN'S OFFICE

The registration in the Federated Theological Schools for the Spring Quarter is 288. Of this total number, 156 are registered in the Divinity School, 107 in the Chicago Theological Seminary, 13 in the Disciples Divinity House, and 12 in the Meadville Theological School. Degrees sought in the Divinity School are: Ph.D., 75; B.D., 55; M.A., 22. Denominational distribution in the Divinity School is represented by Methodist, 30; Baptist, 27; Presbyterian, 24; Episcopalian, 18; Lutheran, 10; Disciples, 9; and the remainder representing 16 religious bodies, one to four students each.

At the Winter Convocation, Friday, March 19, 1954, the following degrees were conferred:

Master of Arts:

Donovan Ebersole Smucker
A.B., Bluffton College, 1936
B.D., Princeton Theological Seminary, 1947

Bachelor of Divinity:

George Paul Guthrie
A.B., University of Chicago, 1950

Doctor of Philosophy:

Fred Berthold, Jr.
A.B., Dartmouth College, 1944
B.D., University of Chicago, 1947

Robert Virelle Moss, Jr.
A.B., Franklin and Marshall College, 1943
B.D., Theological Seminary of the Evangelical and Reformed Church, 1945

Herbert Jai Singh
A.B., University of Lucknow, 1939
B.D., Serampore College, 1948

CHICAGO ECUMENICAL INSTITUTE

From August 2 to 13, 1954, twelve theological schools in the Chicago area are co-operating in sponsoring the Chicago Ecumenical Institute, just prior to the World Council of Churches in Evanston. The faculty of the Ecumenical Institute is practically complete. One large section of the Institute will be held on the University of Chicago campus. Distinguished lecturers for the first week on the Chicago campus will be: G. Baez-Camargo, Mexico, secretary, Committee on Literacy and Literature of the Committee on Co-operation in Latin America; Adolph Keller, Switzerland, vice-president of the General Presbyterian Alliance; Walter Freytag, Germany, professor and administrator, an expert on missions in the Evangelical Church; H. Cunliffe-Jones, New Zealand, principal of the Yorkshire United Independent College, Bradford, England.

During the second week of the Institute on the Chicago campus the following distinguished lecturers will be present: S. L. Greenslade, England, canon of Durham Cathedral and head of the Department of Theology, Durham University; Hendrik Kraemer, Netherlands, theological director of the Ecumenical Institute at Bossey; M. M. Thomas, India, vice-chairman of the World Student Christian Federation; and Pierre Maury, France, pastor and former president of the Reformed Church in France.

Applicants may register for either or

both weeks of the Ecumenical Institute, and all applications for admission should be made directly to President A. C. McGiffert, Jr., Chairman for the Ecumenical Institute, Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois. Arrangements for housing may also be made through the same source.

ALUMNI NOTES

Sterling W. Brown, Ph.D. '36, is now director of the National Conference of Christians and Jews. Probably the most familiar volume he has authored is *A Primer on Intergroup Relations*. During the years 1947–49 he served on the staff of General Lucius D. Clay as chief adviser on intergroup relations.

Leila Anderson, A.M. '38, formerly executive of the National Student Division of the YWCA, has just been appointed to the staff of the National Council of Churches as assistant general secretary for program planning. Miss Anderson was one of three women members of the committee of twenty-five which prepared the statement of the main theme for the Second Assembly of the World Council of Churches soon to meet in Evanston.

Charles S. Braden, Ph.D. '26, who is retiring from Northwestern University, will be visiting professor of religion, Scripps College, Claremont, California, 1954–55. Dr. Braden will teach the earlier part of this summer at Perkins School of Theology, Southern Methodist University, and the latter part of the summer at Iliff Seminary, Denver, Colorado.

Martin Abraham, B.D. '53, is now pastor of the West Broad Street Presbyterian Church, Columbus, Ohio.

Mervin M. Deems, Ph.D. '28, has accepted appointment as dean and professor of the history of early Christianity in Bangor Theological Seminary. Professor Deems joined the staff of the Federated Theological Faculty in the University of Chicago when it was first organized. His Chicago friends express their sincere good wishes as he prepares to take up his new post.

The current issue of the *Bulletin of the American Schools for Oriental Research* carries an important field-work report by A. Douglas Tushingham, Ph.D. '48. It covers the excavation accomplished during the season of 1952–53 at Dibon, the ancient capitol of Moab. This is the site where the famous inscription of King Mesha was discovered nearly a century ago. The study is dedicated to Charles Cutler Torrey in honor of his ninetieth birthday.

Jack E. Jones, M.A. '47, after six years as a minister of the First Baptist Church of Greensburg, Indiana, accepted the pastorate of the First Baptist Church, Berwyn, Illinois, beginning May 1.

W. Oliver Harrison, M.A. '37, minister of the First Christian Church, Corpus Christi, Texas, was recently elected to the board of trustees of Texas Christian Univesrity. Mr. Harrison has been

a member of the board of trustees of the Brite College of the Bible, Texas Christian University, since 1948. He was awarded the honorary D.D. degree by T.C.U. in 1948.

Earl M. Frantz, M.A. '23, is director of a one-and-a-half-million-dollar development program at McPherson College, Kansas. In the college year 1952–53 Mr. Frantz was director of a program in which $500,000 was raised for McPherson College.

William Charles Walzer, Ph.D. '44, is now executive director and editor of the Department of Adult Work, Joint Commission on Missionary Education, National Council of Churches of Christ in the U.S.A.

Allen Cabaniss, Ph.D. '39, on the faculty of the University of Mississippi, is the author of *Agobard of Lyons: Churchman and Critic,* published by the Syracuse University Press, September, 1953.

Claude W. Warren, A.M., '18, B.D. C.T.S., has recently been called to the parish ministry of the Community Church, Manhattan Beach, California. Mr. Warren was for fourteen years minister of the Old Stone Church, Rockton, Illinois. For a time he served as an instructor in the Department of Religion, Northland College, Ashland, Wisconsin.

S. D. Malaiperuman, Ph.D. '37, has been visiting in the United States after a seventeen-year absence. Mr. Malaiperuman has been elected national general secretary of the YMCA in India. During the last six years he has been in London. He has been visiting in the United States and Canada on the invitation of the National Council of YMCA's of the United States and Canada as a result of his election to his new post of duty.

Thomas P. Inabinett, B.D. '38, is now national director of audio-visual education, United Christian Missionary Society–Disciples of Christ with headquarters in Indianapolis, Indiana. Mr. Inabinett was formerly director of religious education for Disciples of Christ in North and South Carolina.

John Bolin White, M.A. '16, is now pastor of the Church of the Brethren, Jacksonville, Florida.

Colonel Harry C. Fraser, RA, retired, ex-'33, and Mrs. Fraser, of La Canada, California, were the recipients of the fifth annual Americanism Award given by the Glendale, California, B'nai B'rith. The award was presented on February 18, 1954, by Rabbi Meyer H. Simon of Temple Sinai in ceremonies that were part of "Brotherhood Week." Colonel Fraser, a retired army chaplain, is assistant to the minister of visitation at the First Methodist Church of Glendale. Mrs. Fraser is active in the work of the League of Women Voters. The B'nai B'rith award was given for the "significant contribution to the promotion of intercultural understanding and civic unity" made by Colonel and Mrs. Fraser.

Raymond H. Ewing, M.A. '29, and Ruth G. Ewing, M.A. '21, are joint ministers for the Staples Larger Parish in Minnesota. Included in the parish are the towns of Aldrich, Underwood, Meadowview, and Poplar.

Lewis H. Brumbaugh, Ph.D., Univer-

sity of Pittsburgh, '45, M.A. '19, B.D., Yale University, '20, has been dean of Adrian College, Michigan, since August 1, 1953. Dr. Brumbaugh was formerly president of Northland College, Wisconsin.

C. Ray Dobbins, M.A. '51, Memphis, Tennessee, is editor of the *Cumberland Presbyterian,* denominational news weekly. Mr. Dobbins recently read a paper, "An Evaluation of the Jesus of History and the Christ of Faith Paradox," before the Memphis Crosscut Club, which is an interfaith study and discussion group.

Charles T. Holman, B.D. '15, and Mrs. Holman recently sailed for Europe for a tour of the Continent. Dr. Holman is now minister of the First Baptist Church, Albion, New York.

Allen P. Wikgren, Ph.D. '32, professor of New Testament language and literature, is teaching this year in the summer session of the Pacific School of Religion, Berkeley, California. He will deliver the important series of Earl Lectures there. These lectures are regarded as the culminating features of the total summer program in Berkeley.

Riley H. Pittman, M.A. '40, formerly head of the Department of Religion, Drake University, has recently been appointed executive director of the Illinois Commission on Human Relations. Currently, his headquarters are in Chicago.

Linden S. Dodson, Ph.D. '32, is chaplain of the Federal Correctional Institution, Seagoville, Texas. Mr. Dodson has recently completed a pioneering chaplaincy in this institution. Before taking up this position he completed a training program for the chaplaincy in the Washington, D.C., School of Psychiatry and spent eighteen months with the Council for Clinical Training, New York, in general and mental hospitals and federal correctional institutions.

William A. Karraker, Ph.D. '40, is preparing Volume II of the series "The Bible Expounded in Questions and Answers." Volume I (the Old Testament) was published in December, 1953, by David McKay Co., Inc., New York. "This work is an encyclopedic guide to the study of the Holy Scriptures. Based on the King James Bible, with annotations from the American and Revised Standard Versions, it considers every facet of information given in the Bible." Factual rather than doctrinal, the work is interdenominational in spirit and is indorsed by the National Council of Churches of Christ. The Introduction is written by William A. Irwin, Ph.D. '25, professor emeritus of the Federated Theological Faculty, who is now teaching in Perkins School of Theology, Southern Methodist University. Dr. Irwin says, "That the work will prove valuable to thoughtful students is assured."

James M. Lively, B.D. '15, since his retirement from the active ministry, has been serving as religious editor for several newspapers in Mattoon, Illinois, and adjoining area. Dr. Lively writes that during his retirement he is having the most interesting time of his life.

Charles F. Yoder, B.D. '02, Cordoba, Argentina, retired missionary of the Church of the Brethren, now eighty-one years of age, is the author of a recent

publication entitled *God's Clock: A Study of the Chronological Prophesies.* Previous publications of Dr. Yoder are *God's Means of Grace* and *The Faith of the Gospel.* At present Dr. Yoder is editor of the "Department of Questions and Answers" of the periodical *El Jestigo,* Argentina.

Among recent visitors to the University campus were Russel W. Swensen, Ph.D. '34, and Thomas R. Bennett II, ex-'49. Mr. Swensen was en route to New York for the summer session of Columbia University. He is now chairman of the History Department, Brigham Young University. Mr. Bennett, of the Department of Religion, Willamette University, was en route to the East Coast, where he will sail for Europe for a tour with a group of students from Willamette.

James H. Cobb, at present a fellow in Hebrew Union College, Cincinnati, has just been appointed professor of biblical languages and literatures in Yankton School of Theology, South Dakota. The former distinguished occupant of this professorship was Paul Shubert, Ph.D. '35, who is now chairman of the New Testament Department in Yale Divinity School.

In Memoriam

Philip E. Van Luven, minister of the First Congregational Church, Red Oak, Iowa, died January 22, following a heart attack. Ordained to the ministry in 1931, he served pastorates in Ravenna, Nebraska, Madison, Wisconsin, and Groton, New York, before going to Red Oak in 1945. He is survived by his wife and son Martin.

P. J. Rutledge, B.D. '27, passed away recently in a local hospital in Austin, Texas. Mr. Rutledge had made his home in Austin since 1924 and at the time of his death was a life underwriter for the Great National Life Insurance Company. He was a member of the University Methodist Church and served on its commission of education and board of stewards. He is survived by his wife, Mrs. Belle Boyd Rutledge, of Austin; two daughters, Mrs. W. R. Thomas, of Austin, and Mrs. W. J. Decherd, of Houston; and one son, Jack, of Austin.

Wayland Wilcox, B.D. '07, died in early April in Philadelphia. Mr. Wilcox was associated with Lea and Febiger Publications, Philadelphia, at the time of his death.

Bruce E. Jackson, B.D. '09, died on February 19 while visiting his brother in California. He had served with Baptist churches in Iowa, northern Oklahoma, and Wyoming. In World War I he served as YMCA secretary. In 1944 Franklin College honored him with a Doctor of Divinity degree.

Abbott P. Herman, Ph.D. '30, died January 18, 1954, at Redlands, California. Dr. Herman had been professor of sociology at the University of Redlands since 1945. Dr. Herman had been ill for approximately fifteen years with arthritis and yet had been able to produce many scholarly writings. His article, "The Disproportionate Emphasis on Description in the Consideration of Social Problems," was published posthumously in a recent issue of the journal *Social Problems.*

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